

## The Arian Controversy

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are persecuted," he continues, " because we have said, 'the Son has a beginning, but God is without a beginning/ and 'the Son is made of that which is not/ and ' the Son is not part of God nor is he of any substance/ " It is the letter of a man angry at what he conceives to be the harsh treatment meted out to him, and it has the ring of honesty about it, for even though it distorts the views put forward by Alexander, there never yet was a convinced theologian who stated his opponent's case precisely as that opponent would state it for himself.

We have not Eusebius's answer to this letter, the closing sentence of which begged him as " a true fellow-pupil of Lucian" not to fail him. But we know at least that it was favourable, for we next find Arius at Nicomedia itself, under the wing of the popular and powerful Bishop, who vigorously stood up for his friend. Eusebius wrote more than once to Alexander pleading the cause of the banished presbyter, and Arius himself also wrote to his old Bishop, restating his convictions and reopening the entire question in a temperate form. The tone of that letter certainly compares most favourably with that of the famous document which Alexander addressed to his namesake at Byzantium, warning him to be on guard against Arius and his friends. He can find no epithets strong enough in which to describe them. They are possessed of the Devil, who dwells in them and goads them to fury ; they are jugglers and tricksters, clever conjurors with seductive words; they are brigands who have built lairs for themselves wherein day and night they curse Christ and the